22

T. Crisp.

THE COUNTERFEIT DISCOVER'D.

A Pamphlet being deliver'd to the Parliament Titled the *Counterfeit Convert*, &c. wherein I am abuſed, therefore for your Information, I entreat you to read over theſe *Animadverſions*, from which he takes occaſion to purſue his former Courſe of Infamiſing me. I am not ignorant that whoever reproves ſuch a proud and envious Perſon, as this COUNTERFEIFT *Geo. Whitehead*, getteth himſelf a Blot and Hatred. Notwithſtanding the *Counterfeit* in his Epiſtle pretends a conſciencious Concern for Truth, *&c.* yet I deſire the Reader to obſerve his Note at the end of his Epiſtle, where he renders his Oppoſers, (*i. e. F. B.* and *T. C.*) ſuch contemptable and infamous Perſons, that their Names in his Title would obſtruct the reading his Treatiſe: Now I deſire the impartial Reader to judge whether this be not a malicious Slander to the Perſons concerned (in the very intent thereof, and his pretence an untruth as well as a Slander) and much more injurious to *F. B.* and *T. C.* than if their Names had been added to the Titles of their Books in his Title-page. Alſo in order to effect his envious Deſigns in rendring me odious, he *G. W.* in his 74th. Page of *Counterfeit*, &c. he ſays, *T. C's Charge againſt the Quakers, &c.* thereby falſly inſinuating that I charge the Quakers in general, which is utterly falſe, and that to his own knowledge; for in my Title-page I charge only *G. W. and his Abettors*: Alſo in pag. 7. I ſay, *It's not my intent to Charge the Quakers in general, but* G. W. *and his Abettors.* I ſhall not trouble you with reciting all his wicked Ways and Quibbles he have to cover his Pride, Envy and Falſhood, but ſome few of them for proof. In his Book *Innocency Triumphant*, pag. 75. he ſays, *F. B. Have given them All the Ill-names he can*, which in *Admadverſions* pag. 32. I prov'd to be an untruth; but now the *Counterfeit G. W.* in his 74th. pag. pretends, *he meant All the worſt of Names*, but in this he adds Sin to Wickedneſs, for it is alſo an Untruth as well as the other, although he doth quibble to mend it, for *F. B.* have not given them *All the worſt of Names* as *G. W.* hath given him, *viz. DEVIL in Carnat*, and many more ſuch Hell-fetch'd black-mouth'd Terms, which *G. W.* have in print given *F. B.* which be recited in theſe *Admadverſions, &c.* pag. 9. Alſo *G. W.* having falſly charged *F. B. That if they*, (G. W. &c.) *cannot for Conſcience ſake pay Tithes, he* F. B. *will not* (ſays *G. W.*) *allow us any favour of the Government, &c.* This I have proved to be a falſe and ſcandalous Accuſation, and a wilful Untruth in *Animadverſions*, pag. 17, for *G. W's* Abettors having been ſo bold as to publiſh in print this cruel, unchriſtian Sentence following, *viz. Truth allows no Payment of Tithes at all under the New Covenant, but Condemns it, ſo would you alſo, were your Hearts right in Truth; they who pay Tithes thereby deny Chriſt to be come in the Fleſh, which is a Mark of Anti-chriſt, &c.* and this illegal, uncharitable, cruel Sentence of theirs is in oppoſition to a Chriſtian-Quaker *W. R.* who very Chriſtian-like pleads only for Liberty for ſuch *who can freely pay Tithes without conſtraint*: Yet *G. W. &c.* their Pride and Wickedneſs is ſuch, that they will not allow that Liberty, as is evident by their afore-cited cruel Sentence: Nay, the Counterfeit *G. W.* in his 73d page now affirms, *viz. That our Teſtimony againſt Tithes ſhould be maintained, is not a Law of our own making, but of Chriſt's.* But he hath not proved where it is recorded, but I believe it's of the ſame ſtamp, as their Law and great Ordinance, for (Female-Prelates in their Church) Women's-Meetings: Now *F. B.* having (as a Chriſtian ought to do) teſtified againſt this afore-cited unchriſtian Sentence of theirs, becauſe it reflects on and condemns, *for Deniers of Chriſt and Anti-chriſts*, all the Martyrs and Chriſtians, from the higheſt on the Throne to the loweſt, ever ſince the Apoſtles to the end of Time, who pay or receive Tithes; whereupon *F. B.* queried them, *Whether they be of the ſame Mind ſtill, if you be*, ſay he, *How can you have the face to ask any Favour of ſuch, who not only pay and receive Tithes, but make Laws that Tithes ſhall be paid*, &c. From theſe Words of *F. B's*, *G. W.* forges a falſe Charge, and a groſs Untruth againſt him, as is made appear in theſe *Animadverſions*, pages

22

T. Ems.

THE COUNTERFEIT DISCOVER'D.

A Pamphlet being deliver'd to the Parliament Titled the *Counterfeit Convert*, &c. wherein I am abused, therefore for your Information, I entreat you to read over these *Animadversions*, from which he takes occasion to pursue his former Course of Infamising me. I am not ignorant that whoever reproves such a proud and envious Person, as this COUNTERFEIFT *Geo. Whitehead*, getteth himself a Blot and Hatred. Notwithstanding the *Counterfeit* in his Epistle pretends a consciencious Concern for Truth, *&c.* yet I desire the Reader to observe his Note at the end of his Epistle, where he renders his Opposers, (*i. e. F. B.* and *T. C.*) such contemptable and infamous Persons, that their Names in his Title would obstruct the reading his Treatise: Now I desire the impartial Reader to judge whether this be not a malicious Slander to the Persons concerned (in the very intent thereof, and his pretence an untruth as well as a Slander) and much more injurious to *F. B.* and *T. C.* than if their Names had been added to the Titles of their Books in his Title-page. Also in order to effect his envious Designs in rendring me odious, he *G. W.* in his 74th. Page of *Counterfeit*, &c. he says, *T. C's Charge against the Quakers, &c.* thereby falsly insinuating that I charge the Quakers in general, which is utterly false, and that to his own knowledge; for in my Title-page I charge only *G. W. and his Abettors*: Also in pag. 7. I say, *It's not my intent to Charge the Quakers in general, but* G. W. *and his Abettors.* I shall not trouble you with reciting all his wicked Ways and Quibbles he have to cover his Pride, Envy and Falshood, but some few of them for proof. In his Book *Innocency Triumphant*, pag. 75. he says, *F. B. Have given them All the Ill-names he can*, which in *Admadversions* pag. 32. I prov'd to be an untruth; but now the *Counterfeit G. W.* in his 74th. pag. pretends, *he meant All the worst of Names*, but in this he adds Sin to Wickedness, for it is also an Untruth as well as the other, although he doth quibble to mend it, for *F. B.* have not given them *All the worst of Names* as *G. W.* hath given him, *viz. DEVIL in Carnat*, and many more such Hell-fetch'd black-mouth'd Terms, which *G. W.* have in print given *F. B.* which be recited in these *Adnimadversions, &c.* pag. 9. Also *G. W.* having falsly charged *F. B. That if they,* (G. W. &c.) *cannot for Conscience sake pay Tithes, he* F. B. *will not* (says *G. W.*) *allow us any favour of the Government, &c.* This I have proved to be a false and scandalous Accusation, and a wilful Untruth in *Animadversions*, pag. 17, for *G. W's* Abettors having been so bold as to publish in print this cruel, unchristian Sentence following, *viz. Truth allows no Payment of Tithes at all under the New Covenant, but Condemns it, so would you also, were your Hearts right in Truth; they who pay Tithes thereby deny Christ to be come in the Flesh, which is a Mark of Anti-christ, &c.* and this illegal, uncharitable, cruel Sentence of theirs is in opposition to a Christian-Quaker *W. R.* who very Christian-like pleads only for Liberty for such *who can freely pay Tithes without constraint*: Yet *G. W. &c.* their Pride and Wickedness is such, that they will not allow that Liberty, as is evident by their afore-cited cruel Sentence: Nay, the Counterfeit *G. W.* in his 73d page now affirms, *viz. That our Testimony against Tithes should be maintained, is not a Law of our own making, but of Christ's.* But he hath not proved where it is recorded, but I believe it's of the same stamp, as their Law and great Ordinance, for (Female-Prelates in their Church) Women's-Meetings: Now *F. B.* having (as a Christian ought to do) testified against this afore-cited unchristian Sentence of theirs, because it reflects on and condemns, *for Deniers of Christ and Anti-christs*, all the Martyrs and Christians, from the highest on the Throne to the lowest, ever since the Apostles to the end of Time, who pay or receive Tithes; whereupon *F. B.* queried them, *Whether they be of the same Mind still, if you be*, say he, *How can you have the face to ask any Favour of such, who not only pay and receive Tithes, but make Laws that Tithes shall be paid*, &c. From these Words of *F. B's*, *G. W.* forges a false Charge, and a gross Untruth against him, as is made appear in these *Animadversions*, pages

16, 17, so plainly, that G. *W.* cannot but be sensible thereof; yet he hath the face in his *Counterfeit, &c.* page 69, to say, *He is still confirmed in his Consequence*, &c. which is a gross Untruth and base Slander, but his Pride is such that he will not acknowledge his Errour although plainly proved, but deny and call for proofs, hoping thereby to tire and weary those that oppose and discover his Wickedness, and others in reading such Discoveries. And for you the 32 *Subscribers* to G. *W*'s Certificate, I wish you had minded that in *Animadversions*, page 16, and elsewhere, which concern you, and not suffered your Names to have been printed again with him, for thereby you own and justifie the Wicked, which is an Abomination: It had been more for your Reputation, as Christians and good Subjects, to have appeared to the Parliament in testimony against that unchristian Sentence (*or Testimony*) as *Counterfeit, &c.* in his 72d page, as I take his meaning, terms it; and also against G. *W*'s gross Untruths and Slanders, that G. *W.* in his printed Sheet deliver'd to the Parliament. God forbid that any, who for Conscience sake, cannot pay Tithes, or other Taxes, should be judged therefore by me.

For want of more material cause of Comp'aint against *F. B. Counterfeit*, in his Epistle, makes a huge Noise and Bulk now as he did in former Pamphlets against *F. B*'s feigned Pillory, *&c.* for which (as I am informed) F. B. *have acknowledged to* G. W. &c. *that he was sorry he had done it, and that if it were to do again, he would not do it*, or to this effect; in which he have shewn more honesty than G. *W.* have, for all the Abuses he have formerly done against *F B &c.* as proved in *Animad. pag.* 9, 10, 13. and those which G. *W.* have abused, their Reputations is as valuable as them for whom G. *W.* is so much concern'd for, and when G. *W. &c.* have been as honest in that case, as *F. B.* has been, I dare say, *F. B.* will not be backward to give what further satisfaction is needfull; But all G. *W*'s cause of Complaint thereabouts is answered, in *Animad.* pag. 9. 13. 18. and I question not, but that on serious consideration of what is there said, the impartial Reader will be satisfied that G. *W. &c.* are as much faulty in scandelizing as *F.B.* (whom I do not justify) and that if any difference be, when the Accompt of Injury is justly stated, G. *W. &c.* will appear the debtors. And truely G. *W.* if thee canst accuse him, and hast not at the same time, something in thine own Conscience condemning thee for the same, thee art to be lamented, as being in a wretched state of hard-heartedness; see *Animad.* pag. 16, 17, 32, 33.

In pag. 63. *Counterfeit* saith to *T. C. thou would incense the Government against us, about our Marriages, and Non-payment of Tithes*: That this is a gross Untruth and Slander, may be seen in *Animad.* page 14. for its he and his Abettors, having power over other's Consciences, that I oppose; but for their own Liberty in Marriages and Tithes I never Opposed, therefore his saying to me in the 63d. page, *Thou shewest thy self offended, at* G. W. *and his Friends having Liberty*, this is also a false and slanderous insinuation, by these words (*his Friends*) to persuade the Reader to believe it is the Quakers in general I oppose, when as it is only himself, and some few such wicked Ones who I oppose. In Epistle-page 91, says *Counterfeit, I being wholly defensive in my Concern therein*, i. e. *Controversie*, if this be true, than I pray when, or how, did *T. C*, either Assault or Invade G. *W. &c.* in their Rights about Marriage or Tithes. First, As to Marriage, I only maintained my own Liberty and Right, when publickly Accused and Defamed by them. 2dly, For Tithes, the first pretended occasion that G. *W.* took to abuse me in print about Tithe, was from some words of mine in *Testimonies*, page 26. I say, *If any observe not to do just as others in Tithe, or other Civil Rights, the Law requires and ought to be observed, unless God do by his Spirit forbid, or any for Conscience sake refuse*, &c. *Rom.* 14. Now I desire the Impartial to judge, if in these Words I any ways invaded or prejudiced any in their Liberty, yet this is that G. *W.* and his Abettors abused me for, and now in his 63d. page says to me, *Thou art greatly concern'd, forsooth*, (says he) *for Liberty of Conscience for the free payment of Tithes*; but for all his flouting *forsooth*, I bless God I have no cause to be ashamed of what I have wrote thereabout; and then *Counterfeit* goes on saying, *And who hinders such*, &c. In answer to this Query, I say G. *W. &c.* do, in what they can, or durst, as is a-fore proved, and in *Animadversions* pages 16 to 20, therefore the pretence that *He is wholly defensive*, is *Counterfeit* all over; and so is that also in beginning of his Epistle, *That he is of a peaceable and amicable Conversation, though of differing Perswasions*: But wherein he is Defensive, its on behalf of Errour aud Wickedness, that he excuse and cover, as is manifest *Animadversion*, the Introduction, pages 3, 4, 38, 39. Nay, for farther proof that his pretence is *Counterfeit*, observe that G. *W. &c.* having delivered to the Parliament a printed Paper, wherein they had abused, and falsly Accused *F. B.* as is a-fore, and

in

in *Animadv.* page 16th proved. Now against this, and other of *G. W*'s wickedness I may testified (as I think I ought) for its a great Scandal to the Quakers, nay, to Christianity, that such Falshoods should be imposed on the Parliament in the Name of the Quakers, for thereby the whole Body of them are chargeable with his Errours, but my charging only *G. W.* and his Abettors, does take the Scandal off from the whole Body of them.

I farther desire the impartial Reader to consider and judge, whether, or no, them contemptable Questions in *Quaker's Refuge, &c.* page 17, viz. *Whether the first Pen-man of the Scriptures was* Moses *or* Hermes? *Whether there are not many Words in Scripture not spoken by the Spirit——but by grand Impostors——Some by wise Men ill applied——And some by true Prophets, yet false,* &c. with more such Contempt to Scripture, as in *Quakerisme Withering*, pages 33 to 36; also them contemptable Expressions of the Person of our LORD JESUS, as *Animadv.* pages 4. 35, 36. I say, whether these and other Wickednesses that *G. W.* cover and excuse, as is proved *Animadv.* be not as great a Scandal to Christianity, as *F. B*'s charging them; and therefore ought to be testified against, because it may tend to excuse the *Jews* in their Cruelty to our LORD JESUS his Person, and in their Infidelity in him: Nay, I question, whether or no, if it were seriously and strictly considered, it may not be a hinderance and stumbling-block in the way of the *Jews* Conversion to Faith in our LORD JESUS, as the true and only *Messiah*; nay, also Incouragement to the *Mahometans*. Let it be seriously considered in the fear of God, I beseech you, it's this Work, and Principles and Workmen that *Counterfeit* is defensive in, and prides himself in saying falsly in his Epistle, *Its the Living Truth, and Innocent People he defends.*

I shall not trouble you with many more of his *Counterfeit Pretences*, these being enough to prove him an Enemy and Scandal to Christianity, for the contemptable undervaluing the Person and Body of our LORD JESUS, do invalid the Testimonies in Scripture, to the great worth and value of his Blood and Death on the Cross, for that was, as he was the Seed of the Woman and as to his Manhood, and not as the Almighty, Everlasting God.

In page 77 says *G. W. Where's now the contempt of his person?* in answer, I say, those who confessed Christ in words, and had in his Name done mighty Works, yet being workers of iniquity our Lord said to them, *depart from me I know you not*; so altho *G. W.* in words pretends to own our Lord Jesus, yet his wicked works of excusing and covering those contempts, do render him guilty thereof, for the force of the proof of my charge against *G. W.* doth not so much depend on his own doctrines, as on his excusing and covering others as appears in *Animad. Introduct. pag.* 3, 4 and 4. 23 to 40. and in *pa.* 25. I do admit *G. W. &c.* in words to pretend to own what in works they deny, and in *Introduct. pag.* 4. I say *I fear to avoid contradicting* G. F's. *doctrines* G. W. *do strain and pervert words more than otherwise he would do.* And the aggravation of his Wickedness is that he do excuse and cover those contempts contrary to his own knowledge and judgment. To evade my charge against *G. W.* as terming the doctrines in difference, *pretended fudamentals*, now *pag.* 57. he grants some of them to be *fundamentals*; but did not say so before, but if he did really believe so, Why did not he defend them, and *G. K.* who asserted them? but on the contrary *G. W.* blames *G. K.* and excuse and cover his opposers as is in *Animad. Introduct.* and in *pages* 3, 4, 7. 23. 40. and as for *G. W.* endeavouring to restrain his word *pretended* as onely relating to *division* and not to the *doctrines* in difference; this is such a mean shift and quibble that it may easily be perceived, for the difference was so considerably real that there is no colour for that word *Pretended.* And for his acknowledging the Resurrection of the Body of our Lord, I did not charge him to deny it; but as endeavouring to envalid the testimony to his Bodily or Personal Ascension as asserted by *G. K.* and opposed by them *G. W.* excuse and cover *Animad. pages* 34, 36, 37. And for all *G. W*'s pretence of sincerity, yet he do not plainly acknowledge it; but say *the same Christ that was crucified*, but before his words were *the same Christ that was* THEREIN *Crucified*, but now he leave out of the Sentence the word THEREIN (on which I ground my Objection) altho he afterwards take it in and say *pag.* 58. *Thou Quarrels with the Apostles Doctrine*, which is false, for they do not say *the same Christ* THEREIN *Crucified*, nor undervalue his Person, as they do whom *G. W.* abet.

In *page* 59. *Counterfeit* queries *where did we ever say that he who so suffered was not Christ, but a Vale, a Body——that his Body that was nailed to the Cross was of a perishing nature.* In answer I say I did not charge you as saying so in those very words in the same order so as expres'd by you, but I desire the impartial Reader to peruse your Doctrines *Animad. introduct.* and *pages* 35, 36.

and

16, 17, so plainly, that *G. W.* cannot but be sensible thereof; yet he hath the face in his *Counterfeit, &c.* page 69, to say, *He is still confirmed in his Consequence*, &c. which is a gross Untruth and base Slander, but his Pride is such that he will not acknowledge his Errour although plainly proved, but deny and call for proofs, hoping thereby to tire and weary those that oppose and discover his Wickedness, and others in reading such Discoveries. And for you the 32 *Subscribers* to *G. W*'s Certificate, I wish you had minded that in *Animadversions*, page 16, and elsewhere, which concern you, and not suffered your Names to have been printed again with him, for thereby you own and justifie the Wicked, which is an Abomination: It had been more for your Reputation, as Christians and good Subjects, to have appeared to the *Parliament* in testimony against that unchristian Sentence (*or Testimony*) as *Counterfeit, &c.* in his 72d page, as I take his meaning, terms it; and also against *G. W*'s gross Untruths and Slanders, that *G. W.* in his printed Sheet deliver'd to the *Parliament*. God forbid that any, who for Conscience sake, cannot pay Tithes, or other Taxes, should be judged therefore by me.

For want of more material cause of Complaint against *F. B. Counterfeit*, in his Epistle, makes a huge Noise and Bulk now as he did in former Pamphlets against *F. B*'s feigned Pillory, *&c.* for which (as I am informed) *F. B. have acknowledged to* G. W. &c. *that he was sorry he had done it, and that if it were to do again, he would not do it*, or to this effect; in which he have shewn more honesty than *G. W.* have, for all the Abuses he have formerly done against *F B &c.* as proved in *Animad. pag.* 9, 10, 13. and those which *G. W.* have abused, their Reputations is as valuable as them for whom *G. W.* is so much concern'd for, and when *G. W. &c.* have been as honest in that case, as *F. B.* has been, I dare say, *F. B.* will not be backward to give what further satisfaction is needfull; But all *G. W*'s cause of Complaint thereabouts is answered, in *Animad.* pag. 9. 13. 18. and I question not, but that on serious consideration of what is there said, the impartial Reader will be satisfied that *G. W. &c.* are as much faulty in scandelizing as *F. B.* (whom I do not justify) and that if any difference be, when the Accompt of Injury is justly stated, *G. W. &c.* will appear the debtors. And truely *G. W.* if thee canst accuse him, and hast not at the same time, something in thine own Conscience condemning thee for the same, thee art to be lamented, as being in a wretched state of hard-heartedness; see *Animad.* pag. 16, 17, 32, 33.

In pag. 63. *Counterfeit* saith to *T. C. thou would incense the Government against us, about our Marriages, and Non-payment of Tithes*: That this is a gross Untruth and Slander, may be seen in *Animad.* page 14. for its he and his Abettors, having power over other's Consciences, that I oppose; but for their own Liberty in Marriages and Tithes I never Opposed, therefore his saying to me in the 63d. page, *Thou shewest thy self offended, at* G. W. *and his Friends having Liberty*, this is also a false and slanderous insinuation, by these words (*his Friends*) to persuade the Reader to believe it is the Quakers in general I oppose, when as it is only himself, and some few such wicked Ones who I oppose. In Epistle-page 91, says *Counterfeit, I being wholly defensive in my Concern therein*, i. e. *Controversie*, if this be true, than I pray when, or how, did *T. C*, either Assault or Invade *G. W. &c.* in their Rights about Marriage or Tithes. First, As to Marriage, I only maintained my own Liberty and Right, when publickly Accused and Defamed by them. 2dly, For Tithes, the first pretended occasion that *G. W.* took to abuse me in print about Tithe, was from some words of mine in *Testimonies*, page 26. I say, *If any observe not to do just as others in Tithe, or other Civil Rights, the Law requires and ought to be observed, unless God do by his Spirit forbid, or any for Conscience sake refuse*, &c. *Rom.* 14. Now I desire the Impartial to judge, if in these Words I any ways invaded or prejudiced any in their Liberty, yet this is that *G. W.* and his Abettors abused me for, and now in his 63d. page says to me, *Thou art greatly concern'd, forsooth*, (says he) *for Liberty of Conscience for the free payment of Tithes*; but for all his flouting *forsooth*, I bless God I have no cause to be ashamed of what I have wrote thereabout; and then *Counterfeit* goes on saying, *And who hinders such*, &c. In answer to this Query, I say *G. W. &c.* do, in what they can, or durst, as is a-fore proved, and in *Animadversions* pages 16 to 20, therefore the pretence that *He is wholly defensive*, is *Counterfeit* all over; and so is that also in beginning of his Epistle, *That he is of a peaceable and amicable Conversation, though of differing Persuasions*: But wherein he is Defensive, its on behalf of Errour aud Wickedness, that he excuse and cover, as is manifest *Animadversion*, the Introduction, pages 3, 4, 38, 39. Nay, for farther proof that his pretence is *Counterfeit*, observe that *G. W. &c.* having delivered to the Parliament a printed Paper, wherein they had abused, and falsly Accused *F. B.* as is a-fore, and in

in *Animadv.* page 16th proved. Now against this, and other of *G. W*'s wickedness I have testified (as I think I ought) for its a great Scandal to the Quakers, nay, to Christianity, that such Falshoods should be imposed on the Parliament in the Name of the Quakers, for thereby the whole Body of them are chargeable with his Errours, but my charging only *G. W.* and his Abettors, does take the Scandal off from the whole Body of them.

I farther desire the impartial Reader to consider and judge, whether, or no, them contemptable Questions in *Quaker's Refuge, &c.* page 17, viz. *Whether the first Penman of the Scriptures was* Moses *or* Hermes? *Whether there are not many Words in Scripture not spoken by the Spirit——but by grand Impostors——Some by wise Men ill applied——And some by true Prophets, yet false,* &c. with more such Contempt to Scripture, as in *Quakerisme Withering*, pages 33 to 36; also them contemptable Expressions of the Person of our LORD JESUS, as *Animadv.* pages 4. 35, 36. I say, whether these and other Wickednesses that *G. W.* cover and excuse, as is proved *Animadv.* be not as great a Scandal to Christianity, as *F. B*'s charging them; and therefore ought to be testified against, because it may tend to excuse the *Jews* in their Cruelty to our LORD JESUS his Person, and in their Infidelity in him: Nay, I question, whether or no, if it were seriously and strictly considered, it may not be a hinderance and stumbling-block in the way of the *Jews* Conversion to Faith in our LORD JESUS, as the true and only *Messiah*; nay, also Incouragement to the *Mahometans*. Let it be seriously considered in the fear of God, I beseech you, it's this Work, and Principles and Workmen that *Counterfeit* is defensive in, and prides himself in saying falsly in his Epistle, *Its the Living Truth, and Innocent People he defends.*

I shall not trouble you with many more of his *Counterfeit Pretences*, these being enough to prove him an Enemy and Scandal to Christianity, for the contemptable undervaluing the Person and Body of our LORD JESUS, do invalid the Testimonies in Scripture, to the great worth and value of his Blood and Death on the Cross, for that was, as he was the Seed of the Woman and as to his Manhood, and not as the Almighty, Everlasting God.

In page 77 says *G. W. Where's now the contempt of his person?* in answer, I say, those who confessed Christ in words, and had in his Name done mighty Works, yet being workers of iniquity our Lord said to them, *depart from me I know you not*; so altho *G. W.* in words pretends to own our Lord Jesus, yet his wicked works of excusing and covering those contempts, do render him guilty thereof, for the force of the proof of my charge against *G. W.* doth not so much depend on his own doctrines, as on his excusing and covering others as appears in *Animad. Introduct. pag.* 3, 4 and 4. 23 to 40. and in *pa.* 25. I do admit *G. W. &c.* in words to pretend to own what in works they deny, and in *Introduct. pag.* 4. I say *I fear to avoid contradicting* G. F's. *doctrines* G. W. *do strain and pervert words more than otherwise he would do.* And the aggravation of his Wickedness is that he do excuse and cover those contempts contrary to his own knowledge and judgment. To evade my charge against *G. W.* as terming the doctrines in difference, *pretended fudamentals*, now *pag.* 57. he grants some of them to be *fundamentals*; but did not say so before, but if he did really believe so, Why did not he defend them, and *G. K.* who asserted them? but on the contrary *G. W.* blames *G. K.* and excuse and cover his opposers as is in *Animad. Introduct.* and in *pages* 3, 4, 7. 23. 40. and as for *G. W.* endeavouring to restrain his word *pretended* as onely relating to *division* and not to the *doctrines* in difference; this is such a mean shift and quibble that it may easily be perceived, for the difference was so considerably real that there is no colour for that word *Pretended*. And for his acknowledging the Resurrection of the Body of our Lord, I did not charge him to deny it; but as endeavouring to envalid the testimony to his Bodily or Personal Ascension as asserted by *G. K.* and opposed by them *G. W.* excuse and cover *Animad. pages* 34, 36, 37. And for all *G. W*'s pretence of sincerity, yet he do not plainly acknowledge it; but say *the same Christ that was crucified*, but before his words were *the same Christ that was* THEREIN *Crucified*, but now he leave out of the Sentence the word THEREIN (on which I ground my Objection) altho he afterwards take it in and say *pag.* 58. *Thou Quarrels with the Apostles Doctrine*, which is false, for they do not say *the same Christ* THEREIN *Crucifed*, nor undervalue his Person, as they do whom *G. W.* abet.

In *page* 59. *Counterfeit* queries *where did we ever say that he who so suffered was not Christ, but a Vale, a Body——that his Body that was nailed to the Cross was of a perishing nature.* In answer I say I did not charge you as saying so in those very words in the same order so as expres'd by you, but I desire the impartial Reader to peruse your Doctrines *Animad. introduct.* and *pages* 35, 36.

and

and then judge if I have not proved my charge against you; but to prevent you of calling for more proof *see Quakerism Witherin pages* 16. to 26. also *pag.* 47. as follows *the sufferings of the People of God in this Age is greater sufferings, and more unjust than in the daies of Christ, or of the Apostles; or in any time since: Queen* Mary's *daies brought not forth a suffering more cruel in many respects, what was done to Christ, or the Apostles, was chiefly done by a Law, and in great part, by the due execution of a Law.* These words are so contemptious of our Lord's sufferings and over-valueing of your selves, that I want words to express my abhorrance of them, and were there no other proof of your contempt to our Lord Jesus but this one, its enough (and too much) and I could hardly believe such words should be uttered by any Christian; but I find *G. W.* do not deny them, but shuffle and quibble, in *page* 34. to hide and cover this wicked contempt, and excuse for the cruelty of the *Jews* to our Lord, and the Apostles that is expresst, and implied in them words, insomuch that *G. W.* is forc'd to *counterfeit* a faint dislike: *Granting the passage not so well worded and intended*, &c. Consider Reader I beseech you how calm and unconcerned *Counterfeit* is, when our dear Lord and his cruel Sufferings, and the Apostles also are so contemptiously undervalued; also observe how furiously, and with what indignation he do represent *F. B.* and *T. C.* infamous Apostates and scandelous to Christianity, in his Title and Epistle, and in *Animad. pages* 9. 10. What infamious and slanderous Names and Terms he *&c.* gives *F. B.* and *T. C.* also the last words in the conclusion of my *Animad.* how they Envy and Infamize *T. C.* for preferring the Laws of the Nation before their laws in the form of Marriages and Tithes. All these considered if my charge against *G. W. &c.* be not proved, then let me bear all the blame and shame they can put me too. For were he conscienciously concern'd *for the Holy Truth*, as he falsly in his Epistle pretends, than he would testifie against and disown all those Contempts, with the same Earnestness and Zeal as he do use to cover and excuse them, and to defame them that discover them; prove your selves (to the Parliament and Nation) sincere Christians and good Protestants, by your defending and maintaining the Faith in our LORD JESUS, as in Scripture, and the succession of Christians hath been believed, and suffered; for and testifie against, and disown that blasphemous Letter to *G. F.* in *pag.* 30 and this afore-cited, and them by *F. B.* and *T. C.* objected against in *Animad.* pages 35, 36, *&c.* And not by framing a Belief in dubious Terms (that you may make to mean as you please) and think its enough. You may deceive Men, but God will not be mocked; those that confess and forsake their Errours, may hope for Mercy; but them that will not confess, but cover and excuse them, shall not prosper.

For *G. W's* now pretence *pag.* 58. 75. of owning some Doctrine of *G. K's.* cited in *Animad. Introduct. pag.* 2. His sincerity may be questioned; first in that he hath taken such pains to blame and asperse *G. K.* (tho not by name) the maintainer thereof, and excused and covered those who opposed him, and asserted contrary Doctrines, as in *Animad. pag.* 36. Secondly if he owned them as *fundamentals*, why was he so industrious to confute the Notion of the Revolution on suspicion that it was *G. K's.* to infamize him, and also for the pious Gentiles to be Christians, *Animad. pag* 38. but all his Charity could not afford any thing in defence of those *fundamental Doctrines*, nor against those contrary Doctrines of *G. K's* Enemeis; now he says *pag.* 58. *Where have I condemned or opposed this Doctrine?* &c. (This, and other his impertinent queries are here afore, and in *Animadversions* answered) but he does not plainly own nor disown; but excuse and vindicate the opposers thereof; but if he be sincere let him plainly own them as asserted by *G. K.* and disown the contrary Doctrines of *G. K's* Enemies, and other unchristian Doctrines of *G. Fox*, &c. and then I will acknowledg my self to have been mistaken, and to have wronged him. But however I bless God this advantage is obtained, that the Ancient Christian Faith according to the *Evangelists* has been of late more Preacht in Meetings than I have heard in many years; in which I rejoice, whatever the end of some is. *THOMAS CRISP.*

Directions in what *pages* you may find the charges against *G. W.* proved, *viz.*
Contempt of the Person of our Lord Jesus, in *Introduct.* pag. 3, 4, 23, to 40.
Contempt of Governours *pages* 11. 16, 18, 20.
Contempt of Scriptures and over-valuing their own Orders, *pages* 21, 22, 23, 40.
Blasphemous expressions to, and of *G. Fox. pag.* 30.

and then judge if I have not proved my charge against you; but to prevent you of calling for more proof *see Quakerism Witherin pages* 16. to 26. also *pag.* 47. as follows *the sufferings of the People of God in this Age is greater sufferings, and more unjust than in the daies of Christ, or of the Apostles; or in any time since: Queen* Mary's *daies brought not forth a suffering more cruel in many respects, what was done to Christ, or the Apostles, was chiefly done by a Law, and in great part, by the due execution of a Law.* These words are so contemptious of our Lord's sufferings and over-valueing of your selves, that I want words to express my abhorrance of them, and were there no other proof of your contempt to our Lord Jesus but this one, its enough (and too much) and I could hardly believe such words should be uttered by any Christian; but I find *G. W.* do not deny them, but shuffle and quibble, in *page* 34. to hide and cover this wicked contempt, and excuse for the cruelty of the *Jews* to our Lord, and the Apostles that is expresst, and implied in them words, insomuch that *G. W.* is forc'd to *counterfeit* a faint dislike: *Granting the passage not so well worded and intended*, &c. Consider Reader I beseech you how calm and unconcerned *Counterfeit* is, when our dear Lord and his cruel Sufferings, and the Apostles also are so contemptiously undervalued; also observe how furiously, and with what indignation he do represent *F. B.* and *T. C.* infamous Apostates and scandelous to Christianity, in his Title and Epistle, and in *Animad. pages* 9. 10. What infamious and slanderous Names and Terms he *&c.* gives *F. B.* and *T. C.* also the last words in the conclusion of my *Animad.* how they Envy and Infamize *T. C.* for preferring the Laws of the Nation before their laws in the form of Marriages and Tithes. All these considered if my charge against *G. W. &c.* be not proved, then let me bear all the blame and shame they can put me too. For were he conscienciously concern'd *for the Holy Truth*, as he falsly in his Epistle pretends, than he would testifie against and disown all those Contempts, with the same Earnestness and Zeal as he do use to cover and excuse them, and to defame them that discover them; prove your selves (to the Parliament and Nation) sincere Christians and good Protestants, by your defending and maintaining the Faith in our LORD JESUS, as in Scripture, and the succession of Christians hath been believed, and suffered; for and testifie against, and disown that blasphemous Letter to *G. F.* in *pag.* 30 and this afore-cited, and them by *F. B.* and *T. C.* objected against in *Animad.* pages 35, 36, *&c.* And not by framing a Belief in dubious Terms (that you may make to mean as you please) and think its enough. You may deceive Men, but God will not be mocked; those that confess and forsake their Errours, may hope for Mercy; but them that will not confess, but cover and excuse them, shall not prosper.

For *G. W's* now pretence *pag.* 58. 75. of owning some Doctrine of *G. K's.* cited in *Animad. Introduct. pag.* 2. His sincerity may be questioned; first in that he hath taken such pains to blame and asperse *G. K.* (tho not by name) the maintainer thereof, and excused and covered those who opposed him, and asserted contrary Doctrines, as in *Animad. pag.* 36. Secondly if he owned them as *fundamentals*, why was he so industrious to confute the Notion of the Revolution on suspicion that it was *G. K's.* to infamize him, and also for the pious Gentiles to be Christians, *Animad. pag* 38. but all his Charity could not afford any thing in defence of those *fundamental Doctrines*, nor against those contrary Doctrines of *G. K's* Enemeis; now he says *pag.* 58. *Where have I condemned or opposed this Doctrine?* &c. (This, and other his impertinent queries are here afore, and in *Animadversions* answered) but he does not plainly own nor disown; but excuse and vindicate the opposers thereof; but if he be sincere let him plainly own them as asserted by *G. K.* and disown the contrary Doctrines of *G. K's* Enemies, and other unchristian Doctrines of *G. Fox*, &c. and then I will acknowledg my self to have been mistaken, and to have wronged him. But however I bless God this advantage is obtained, that the Ancient Christian Faith according to the *Evangelists* has been of late more Preacht in Meetings than I have heard in many years; in which I rejoice, whatever the end of some is. *THOMAS CRISP.*

Directions in what *pages* you may find the charges against *G. W.* proved, *viz.*
Contempt of the Person of our Lord Jesus, in *Introduct.* pag. 3, 4, 23, to 40.
Contempt of Governours *pages* 11. 16, 18, 20.
Contempt of Scriptures and over-valuing their own Orders, *pages* 21, 22, 23, 40.
Blasphemous expressions to, and of *G. Fox. pag.* 30.